

The Bombay Guardian.

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WEEKLY REVIEW.

—BOMBAY has been in a state of unwonted agitation for the last ten days. That Mr. Crawford, our Municipal Commissioner, has done much for Bombay, no one can well deny; he and his associates have effected many really valuable improvements. But he has a little of the Haussmannian openness of hand, and his large expenditure savors in the estimation of most people of recklessness and prodigality. At all events he has brought the Municipality into deep waters; it is said to be in a state of bankruptcy, notwithstanding the excessive taxation levied upon the inhabitants. Propositions for an entirely different mode of governing the city have been brought forward, and three or four large meetings have been held in the Town Hall for their discussion. Bombay has been in the throes of parturition; we may be able to announce the result next week.

—BESIDES the Asseerghur soldier (who is to be hung) and the three soldiers of Kurrachee who have not been found guilty of murdering a Mahomedan, or even of sheep-stealing, another European has been tried at the present sessions of the High Court for causing the death of a Native, his cook. Mr. Cox, coming home for dinner and not finding it ready, struck the cook, knocking out some of his teeth; the man was taken to hospital and died in a few days. Mr. Cox was acquitted. Still another European has been tried for violence to a Native who came to him for arrears of money due; he broke one of the ribs of the dun, but the latter did not die, for a wonder. The European was let off, he having already been some months in detention. From Fyzabad we hear of a European inspector named Burke who got angry with a cooly, threw a brickbat at him and killed him. We fear that such instances are likely to increase in frequency. Europeans in this country should not be encouraged by the law to take the law into their own hands. If a man in England strikes another he expects to get as good as he gives; but the Native felled by a European fist never thinks of striking back; often he gives up the ghost at once. Europeans in this country need to see behind the cooly or cook that angers them, the law saying to them, 'If you strike, you strike at me.'

—A NATIVE missionary writes us from Punderpoor. He says the pilgrims are about 80,000 in number. There is no cholera. He has found good opportunities for preaching and for distribution of the Scriptures and tracts.

—Two Natives have been sentenced to be executed, one for the murder of a prostitute, the other for a murder committed on account of a prostitute, both in Bombay. Both prisoners are Mahomedans.

THERE are some indications of progress in the Greek Church, especially in Greece itself. The Greek priests are allowed to marry; nay, they are obliged to marry, once and only once; but the monks are all celibates, and on this ground occupy a higher position than the priests. It is from the monastic orders that all appointments to bishoprics are made; priests are not considered worthy of the privileges connected with the episcopal office. This in itself puts a stigma upon them. It also places them in contrast and rivalry with the monastic orders, and creates a gulf between them and the higher clergy. The contempt in which the priests are held, naturally determines to a large extent the character of those who offer themselves for this sphere of duty. These have generally been characterized by great ignorance and ineptitude. A change however has begun to take place. For a good while religious liberty has been enjoyed in Greece, and evangelical missionaries from other countries have sought to draw the attention of men to the pure word of God, and the Bible is now understood and appreciated as it never has been there before in modern times. The Rev. George Constantine, a Greek gentleman, who spent several years in schools in America, writes regarding the matter we have mentioned:

"This degradation in consequence of marriage has kept many educated and honest people from entering the service of the church, for they must either become monks, or be deprived for ever of any prospect either as regards influence, position, or even a comfortable support. This also serves to demoralize the church in general by preventing regular preaching among the people; for the monks belong to their monasteries, and the parish priests, who alone live among the people, being thus conditioned, are not the right kind of men to maintain preaching. Any measure, therefore, which aids in liberating the secular clergy tends to elevate the whole church and to restore it to its former faith and influence. Now let promotion, even the bishopric, become possible to the married priest, and the church opens its doors to education, honesty, and piety,—it furnishes the people with teachers able to instruct them; they in return will esteem most those who thus labour for them, and the inevitable result will be the subordination and banishment of the celibate order."

Last year, 44 parish priests of Athens, Piræus, and Cephissa formed themselves into a society called the Assembly of the Presbyters, with the two-fold object of promoting their own improvement and organizing Sunday School work:

"The position toward the monks is open and bold; they declare that monks should live in their monasteries, that their presence in the community is a scandal. They seem determined to recover their rights and defend themselves against the oppression of the hierarchy. A few days ago a bishop reprimanded a parish priest for not conforming to some servile custom handed down from the Turks; the priest appealed to 'the Assembly,' who sent a protest to the Metropolitan, declaring that unless the offending bishop apologized, his presence would not be acceptable in their churches."

The Sunday School movement is a very interesting one. One cannot but hope that

now that 'the hearts of the fathers are turned to the children' the Gospel may come back with increasing power upon the teachers. Here is a pleasing picture:

"They gather the children every Sabbath afternoon in their respective churches to teach them by simple language, not superstition, but the Gospel of the day. How grateful to the ear the sound of the church-bell calling the little ones to the Sabbath school! How touching the sight, in this land, of the children sitting around the black-robed priest, listening intently to every word as he teaches them the truths of inspiration. Verily, angels must rejoice! These priests, some of them aged, meet twice a week, an educated layman being their instructor, to study their Sabbath lesson. When gradually the three thousand parish priests scattered throughout Greece shall be induced to join this Society, and so spend themselves in their proper work, then we may truly hope for the regeneration of Greece.

"Conscious of their incapacity alone to accomplish so great an object, they seek not the aid of Bishops, but have made a provision in their constitution, whereby laymen assist them, nay, work with and for them. Prayers, purely evangelical and composed by a layman, are accepted and used in these Sabbath schools—an innovation which not long ago would have been counted an unpardonable heresy."

Even amongst the monks there are tokens of good. The most popular preacher is said to be a Mr. Latas, a monk.

"A few Sabbaths ago this popular preacher in urging his audience to acknowledge the good wherever found, commended in strongest terms the religious habits of the Protestants, their study of the Bible, family worship, &c.; he also eulogized Luther as a great Reformer, and this kind of discourse held the attention for two hours of thousands of our most intelligent people who crowded the large church. Mr. Latas attacks in public and in private the celibacy of the priesthood and the superstitious practices of the church. For this he is obnoxious to the hierarchy, but popular sentiment sustains him fully."

The Press well sustains these movements:

"The *Orthodox Review* is a sheet ably edited by a theological Professor, who, opposed to the missionaries so far as he suspects their efforts as schismatic, goes hand in hand with the progressive party in the Greek church. *Religious freedom and evangelical preaching* are the leading topics of this paper. The following is its idea of faith as expressed in the last number.

"The sinner, according to Paul, cannot in his own strength and by his own works, please God. It became necessary for the Lord to die in our behalf that he may establish a reconciliation between God and man. But how can man become partaker of this reconciliation? He must believe in it and believe in the Lord. This faith, however, ought to be a living faith, such a faith as to change entirely the inner man and unite him indeed with Christ. Faith must constitute man the true image of Christ."

This is admirable. What now is wanted but the breath of the Holy Spirit, to make such teaching effectual in the hearts of many and cause an exceeding great army of true believers to stand up for Christ?

We have much pleasure in acknowledging receipt of the first number of the *Christian Spectator*, published at Calcutta, under the editorship of the Rev. C. B. Lewis. It is handsomely got up. The two longest ar-

ticles are 'Literary Remains of a Jesuit Mission at the Court of Akbar and Jehangir,' and 'Memoir of the Rev. A. Leslie.'

We have a number of Reports yet to notice. We have been favoured with copies of the following: *Mochungud*, a Romance in Marathi, by Ramchundra B. Gunjkar; and *Christianity; how it differs from other Religions*, by President M. Hopkins, printed by the Bombay Tract and Book Society.

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PAUL IN THESSALONICA. VIII.

We find then manifold ministry, a plurality of ministers contributing in various ways to the edification of the body, in the churches founded by the apostles. We do not find the entire burden of ministering the word laid upon a single member; but a number of members qualified by the Holy Ghost minister to the spiritual needs of the whole, in the exercise of different functions. But is it not probable that in some instances an extraordinary gift of preaching should discover itself in an individual, and that it should be found to the edification of the church to assign him the chief place in the ministry? May not a certain member have greater opportunities than others to become acquainted with the Scriptures, have more prayerfulness, faith, self-denial, be more of the apostolic stamp, and would not the church prefer the ministrations of such? Such a one was Apollos; such were Stephen, Timothy, Titus, Barnabas, and others. These were mostly evangelists; Stephen was a deacon, full of faith and of the Holy Ghost, and seems to have been specially distinguished by his evangelistic work among the gainsaying Jews. It is not only possible but probable that there would often be some elder or deacon specially gifted for preaching. Paul seems to intimate this in 1 Tim. v. 17; "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, and, The labourer is worthy of his reward." From this passage we also learn that a stipend was sometimes given to the elders who ruled well, the word rendered *honour* being used in the same sense as *reward*, as is evident from the context, a meaning that belongs to the word. The word *double* refers to the allowance made to widows. For the time which was withdrawn from secular labour for the sake of the ministry, the church would naturally compensate these elders. But the question before us is this: Supposing an individual was found competent to preach to the satisfaction of the church, was all ministry left in his hand? There is nothing whatever to favour the idea. Such a course would be diametrically opposed to that marked out by the Holy Ghost: "There are diversities of gifts but the same Spirit. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles," &c. &c. It was clearly the will of the Holy Spirit that the church should have, like the human body, a multiplicity of functions, by means of which the Spirit of life should

manifest itself. If one should appear singularly endowed he should have for his aim the aim of the Spirit, which is to qualify for purposes of spiritual activity the members of the church generally. Let us suppose that after the abrupt departure of Paul and Timothy, the Thessalonian Christians had come together and considered the question what they should do to secure for themselves a competent ministry. Can we for a moment fancy them sending to Philippi, Ephesus or Colosse for some gifted preacher to come and be their pastor, prophet, teacher, ruler, all in one? Such an idea is excluded. The Holy Ghost was in the midst of them, and they had the Scriptures; the Spirit of God was already speaking to them by the mouth of this one or that one of their own number, and it would have almost seemed like a dishonour done to the Spirit to adopt such a measure. No, they doubtless came together, prayed earnestly for a mightier manifestation of the Spirit, and hearkened diligently as he spake to them by those upon whom the gifts of teaching rested.

Liberty for the manifestation of the Spirit does not however mean liberty for every church member to take up the time of the rest. It is easy for men to imagine that the Spirit moves them when they are simply moved by a natural desire for display or for influence; and it may often happen that those who are least competent to instruct or exhort, are most ready to do this; and it is quite conceivable that where such a liberty is allowed, the manifestation of the Spirit may be effectually excluded by the very means thought to secure it. The presence of the Spirit of God does not necessarily preclude the presence of human nature with its erring impulses and its vanity. Perhaps this mistake has been made by some who thought to have their assemblies conformed to the primitive type by introducing such a liberty. Corinthian Christians fell into some mistake of this sort; this mistake was not corrected by the Spirit in the church at the very time; but by the Spirit speaking through Paul in his letter. He points out that the Spirit of the prophets is subject unto the prophets, that his influence does not exclude their own activity and reduce them to mere machines; that common sense is to be exercised even in the meetings of the elect; that order and not confusion should reign in the churches. Paul's instructions required that certain parties should be stopped in their speaking or praying, and they imply that there was some one to carry out the instructions and exercise this authority.

But has not the Spirit of God wrought in our modern churches through our modern instrumentality? Has he not accepted of our arrangements, and by means of the *sole minister* brought multitudes from darkness to light and carried on the work of sanctification? There is no doubt whatever that the Spirit of God has done this and is doing it. But before we can adduce this as evidence that the arrangement is commended to us by the Holy Spirit, we must be able to show that an arrangement like that which obtained in the apostolic churches would not have been attended with greater blessing. For all that any one can say our arrangement has hindered more than it has advanced the extension of Christ's kingdom. It is certain that there were mighty displays of the power of the Holy Ghost, carrying conviction of the truth of the Gospel to multitudes of Jews and Gentiles, displays to which the apostles at-

tached great importance, which are not witnessed now. We have indeed had some signal and glorious displays of the power of the Spirit in what are called Revivals; notably in the great Revival of 1857-59, the effects of which are seen in the lay-evangelization that is becoming a marked feature of the time in England and elsewhere; but this very Revival had its origin in meetings that corresponded much more than do our Sunday diets of worship to the assemblies of the early Christians.

THE REV. MR. VOYSEY.

The Rev. Charles Voysey preached a sermon in April last which has been honoured with the notice of the English papers. He expressed his disbelief in the resurrection of the body. Paul argues for this on the ground of Christ's resurrection; Mr. Voysey accordingly denies Christ's resurrection. In order to do this he is also obliged to deny that Christ died when he was crucified. Not only is the Bible wrong in saying that Jesus died on the cross for the sins of men; it is wrong in saying that Jesus died on the cross at all; his disciples managed to get hold of him before life was extinct. As the death of Jesus on the cross is the great theme of the Bible, of the Old and New Testaments, as it is the central doctrine around which all cluster, as it is the foundation argument upon which all others are built, as it is the keystone of the Christian arch, the pillar and ground of the truth, it follows that to deny it is the same as to affirm that there is a great deal more falsehood than truth in the Scriptures, and that of all the histories which have come down to us from ancient times, the history of Jesus Christ and his disciples is the most outrageously false. Mr. Voysey, before concluding his sermon, urged his hearers, we are told, "to do that which is right because it is right, as being a far nobler motive than doing it from the fear of eternal punishment; or, on the other hand, in the mere hope of a reward in the world to come."

It is required of a steward that he be faithful; it is right in him so long as he is under engagements, to fulfil them, and if he cannot conscientiously fulfil them to free himself in a legitimate way from those engagements. Mr. Voysey, as a minister of the Church of England, entered into most solemn engagements to preach the great doctrines of Christianity as set forth in the articles of the Church of England; to uphold the inspiration and entire truth of the Bible; the death of Jesus for the sins of men; his resurrection and ascension, his mediation and future return in glory to raise the dead and judge the race. For years he has been preaching the very contrary of these, yet has been drawing pay all the time as a faithful minister of the Church of England. His conduct may be compared to that of a clerk in a bank, under engagements to look after the interests of the bank, yet doing his best to destroy its credit, leaving windows and doors open for the convenience of burglars, and in a word availing himself of his position and of the trust reposed in him to bring about the downfall of the institution. Yet this is the man who calls upon people to do what is right because it is right. Hypocrisy could go no further. The Pharisee and the Sadducee are blended here. It would have been well for this minister of the Church of England, who refused to leave until he was

compelled, and who wishes to be thought a martyr because he cannot eat the loaves and fishes of the church while preaching infidelity, it would have been well if he had remembered the solemn warnings regarding the judgment, remembered that whatsoever a man soweth that shall he also reap, and 'by thy words thou shalt be justified and by thy words thou shalt be condemned.' Mr. Voysey combated the doctrine of the general resurrection of the body, "with its millions of atoms corrupted and decayed, as being an unholy and mischievous teaching, and contended that it is far more probable that man at death changes at once to the higher spiritual life." The question of atoms has nothing to do with the doctrine of the resurrection, for it has nothing to do with the identity of the human body, which continues the same though all its particles are changed every few years. As for the extraordinary speculation that Christ did not die on the cross, it seems about as idle to discuss it, as it would be to gather up a quantity of moonshine from the ground. Vast crowds witnessed the execution of Jesus and the two malefactors, and were present until it was evident that life was extinct; and special pains were taken to guard the body. We are asked to believe that Jesus was scourged with Roman thongs and reduced to such weakness that he could not carry the cross, was crucified and left for six hours on the cross hanging by the nails in his hands, bleeding, thirsting, was taken down by the soldiers who had crucified him, his body made over finally to Joseph and Nicodemus who embalmed it and put it in a sepulchre hewn out of the rock and covered with a stone, where it remained from Friday to Sunday, and that finally after three days' fasting and all this terrible laceration and manifold suffering, he came forth not only alive, but in good health, able to walk, to disguise himself and pass for the gardener! And all for what? If he had not died then he was simply alive with the life and power that he had before; but Christianity does not at all rest upon the life that Jesus lived in the flesh; its aggressive power came to it on the Day of Pentecost, and the 3,000 who were then converted, became disciples of the Prince of Life whom they had crucified, not upon the testimony of the Apostles that they had seen the risen Jesus; the people would have laughed to scorn any such testimony unsupported from on high; but they were pricked in their hearts and convinced of their sin, and of the fact that Jesus had ascended on high by what they saw and heard; the power of the Spirit of God present with the disciples and working by them in the name of Christ the same miracles that Christ had wrought among them. And it was upon this same testimony continuously given that Christianity was planted at Antioch and a hundred other places in the Roman Empire. What converted Paul for instance? But the argument is too flimsy to be handled.

WHAT IS TRUTH?

If any man knew where he were. JOHN xi. 57. So the law of the land was directed against Jesus, and all good subjects were required to help the authorities in getting possession of him. These were the enemies that would not that he should reign over them. He was the rightful sovereign and they usurpers, who feared losing their authority. When Judas heard of this, the thought entered his mind that here was an opportunity of gain.

Six days before the Passover. (JOHN xii. 1.) On Friday evening probably.

The chief priests consulted that they might put Lazarus also to death. (10.) Many came from Jerusalem to see Jesus and the raised Lazarus, and they who had been at the funeral of Lazarus bore testimony, and many believed. How many we cannot say, but probably the number increased from day to day, and there was every appearance that if matters went on, a great multitude, even in Jerusalem, would become disciples of the man of Nazareth. The situation became an alarming one. The very fact of his coming up to Jerusalem in the face of the edict which they had issued, looked as though he had some design of taking to himself authority; and with thousands of disciples of all classes within the city what might he not do? This apostasy then must be put a stop to. The simplest way, if practicable, would have been to show that Lazarus had not been dead, and therefore had not been raised from the dead; but this alas! they could not do; the facts were unimpeachable. All that remained was to put Lazarus, as well as Jesus, to death.

That it might be fulfilled which was spoken by the Prophet. (MATT. xxi. 4.) The disciples did not know that they were fulfilling a prophecy when they went for the ass's colt; nor did the owners; nor had the thing been arranged with reference to this, except as God had arranged it. There was a fitness in the thing itself, in such an entry of Jerusalem by the Saviour, and it would probably have taken place even if there had been no prophecy; but it pleased God to record his vision of it five centuries before. It is right to say that it came to pass because it had been prophesied; but it is also right to say that it was prophesied because it belonged to the region of fact, and was an absolute certainty in God's prevision.

Thy King. (5.) This was spoken to God's true people, sincere believers, waiting for the Consolation of Israel, and recognizing him in Jesus of Nazareth. And Jesus was even now a king; thy King cometh; as he himself declared a few days afterwards to Pilate. We see then, in part at least, what is meant by the kingship of the Messiah in the old Testament. The prophecy in Zechariah adds, I will cut off the chariot from Ephraim and the horse from Jerusalem and the battlebow shall be cut off; infantry, cavalry, all means of national defence; these were cut off in the destruction of Jerusalem and the Jewish people have been without them ever since; the King of Zion rules after another manner: 'he shall speak peace to the heathen,' in the Gospel promulgated to every creature; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. 'As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water.' All this was connected with the entry of Jesus into Jerusalem on an ass's colt, to die upon the cross and enter into his glory. The regality of Jesus is set forth in the words, 'Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him.' But we see not yet all things put under his feet.—When the people of Jerusalem find that he will not put forth his power to deliver them from the Romans, they immediately turn against him, and are all the Pharisees could wish.

Blessed be the King that cometh in the name of the Lord. (LUKE xix. 38.) There was extraordinary enthusiasm among the people. The raising of Lazarus had produced a great effect; and the impression went like wildfire among the multitude that Jesus was now to take to him the political power about which he had hitherto been so shy, and that they were to exchange the Roman yoke for the Messianic sway. So the strife was to see who could show most honour to this 'King.'

When Jesus was glorified, then remembered they that these things were written of him. (JOHN xii. 16.) They had to get rid of their false conceptions of Messiah's glory, before they could understand the prophecies and their marvellous fulfilment.

The world is gone after him. (19.) This was the opportunity indicated by the temptation of the kingdoms of the earth shown by Satan in the wilderness. Jesus had only to fall in with the idea that had taken possession of all hearts. Jesus had tried his own way of long-suffering, obscurity, quiet teaching and leper-healing, and it had not helped him much towards the kingdom. Here now, at the very last moment of his ministry, there is a sudden explosion of feeling in his favour; the multitude recognize in him one who has power to raise from the dead and are ready to rally around him as their leader and commander; let now the sermons sleep for a while; the whole nation is offered to him, and it is for him to make it his, to

get a secure hold of the Jewish people by giving them miraculous bread to eat, disarming Pilate and his soldiers, and terrifying Caesar on his distant throne by a display of his supernatural power. Then shall all the world know that the Jews are indeed the chosen people of God and that Jerusalem is the residence of the King of kings. Why not make this concession to the ideas of the people, and win them thoroughly to thyself, and afterwards accomplish whatever may be necessary for their spiritual salvation? Ah, this is all very plausible, and the wise ones of this world would give such a scheme their heartiest sanction; but what it means is this,—parting company with God. Jesus would no more have been the Lamb of God, taking away the sin of the world, if he had admitted into the plan of God this 'improvement' of man. It was necessary that Jesus should keep God's works unto the end, that He might sit down on the throne of salvation. Adulteration, in some form or other, has been the lot of true religion ever since the first communication of it to man; the hope of the world all centres in the question whether the truth in Christ shall be kept absolutely free from adulteration or not. Jesus knew this world, and if he refused the overtures of the god of this world in the wilderness, much more will he now reject the suggestion made to him, amid the acclamations and hosannahs of the people.

The stones would cry out. (LUKE xix. 40.) In other words these gratulations are necessary; not to me, but so it pleaseth the Father; prophecy even has taken account of it.

He beheld the city and wept over it. (41.) This shows how little he was affected by their hosannahs, and how accurately he sounded the hearts of the people. All around him were full of joy; Jerusalem seemed to be entering upon an era of unimagined glory; this was the beginning of glorious days, of Messiah's reign. But the Messiah knew well that Jerusalem had only a cross for him, and he saw in the horizon a cloud the size of a man's hand, the cloud of divine judgment that was soon to sweep the city, the temple, and the people away. It moved him to tears; he actually wept in the presence of all that multitude. How greatly the heart of Jesus had yearned for some popular response to his preaching, some token that his word was taking possession of their hearts for God, some mighty victory over the god of this world; and now he seems to have it; a great multitude are greeting him as the Messiah, greater than the kings of the earth; seems only; it is a beautiful mirage sent to tantalize his thirsting soul before his death; the people are lifting him heavenward only that they may dash him down the deeper; he sees beneath it all, the very heart that would have cast him from the brow of Nazareth at the beginning of his ministry, and he sees the wrath of God coming upon the people unto the uttermost.

If thou hadst known. (42.) Up to this very hour the opportunity of knowing had been given. It was now passing away. The Son of God had done his utmost to show them the things pertaining to their peace, the conditions of true happiness, the way of enjoying the blessing of God; but their high-mindedness was an insuperable bar.

They shall not leave in these one stone upon another. (44.) This was what he saw as he looked upon the city,—its overthrow and destruction by the Romans, in a day that was now sure to come because they had not known the time of their visitation. The inference is that if they had known the Son of God and submitted to his peaceful sway the destruction by the Romans would not have come to pass. In that case the prophecies would have been different. Our Lord returns to this subject two days after.

LEAFLETS.

The wisdom of reflecting on Death. DEUT. xxxii. 29. That there is among men a general dislike to reflection on death is not to be wondered at. Thousands, alas! have much to fear from that quarter. Thousands look upon death as the termination of all their joys, the snapping of the last link of the chain which binds them to all they care any thing for or have any interest in. Beyond the grave is to them "a land of darkness as darkness itself," and they may have but too much reason for dwelling upon a such prospect. The anticipated dissolution of the soul and the body and the unbroken silence and repulsiveness of the tomb are to them intolerable. They have a terror of a calamity from which they feel themselves unable to fly, a foreboding apprehension of something disastrous, "a certain fearful looking for of judgment and fiery indignation"

which they feel will consume them along with the enemies of God.

But there are many others who do not regard death as a real calamity, and to whom it has few if any terrors. For these it is wisdom to look forward to the tomb. They can lose nothing by it and may gain much. The most jubilant day among the hosts of Israel from the date of the triumphal peans of Moses and Miriam until their wanderings were ended was the day on which they dipped their feet in the awe-struck Jordan, and the thought of that day far away in the prospective had often cheered their hearts and rekindled their hopes. Such to the true and healthy Christian is the prospect of the day of death's triumph over his body and his spirit's triumph over death. Fixing his eye on that event he can exclaim with Paul, "O death, where is thy sting? O grave, where is thy victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ."

In the case of all, the godly and the ungodly, it is beneficial and prudent and wise to reflect at times on the last enemy, on the dissolution of the earthly tenement, on the striking of the frail slenderly fastened tent that has but poorly housed the soul for a while, and then in its turn gets meanly housed among dust and decay. The wisdom of such reflection will appear more fully on further consideration. It produces serious and solemn thoughts, and tends to dispel that levity and frivolity of mind which is so painful to witness. The grain is heavier, as it is more valuable than the chaff. Vanity and lightmindedness are indications of folly and insincerity. No one places confidence in a person who exhibits such qualities. Their repartee and evanescent brilliancy may excite merriment and a certain kind of admiration in the hearer, but fail to engender any thing like that deep, genuine affection and esteem which true and solid worth alone begets. A serious mind and a solemnised heart are ever highly valued by thoughtful men. How much more by the Searcher of hearts? A prisoner condemned to the gallows, if he is in his senses, will not be light and vain. Neither should any one who knows he has only a few years to spend on earth and that he will never have another chance of preparing for eternity. "Life is real, life is earnest." Men are not sent into the world by inadvertence or at haphazard. They are sent for a purpose, and they should try to discover what in their individual cases that purpose is. Solemn duties, heavy responsibilities, rest on every one, and we ought to strive not merely to know these, but to discharge them. Man's life is not like a brute's, though it is often made so. There is more to do than to eat, drink, and sport. There is work to perform, for ourselves, for others, for God. A worthy life is like a noble river, ever increasing in depth and breadth and usefulness as it moves along, here fertilising a barren track, and there bearing the burdens of men who cannot bear them themselves, willing to receive and hide in its own bosom what is unsightly and hurtful, and ready to give of its abundance to purify, renovate, and strengthen. Whence have I come? Whither am I going? Why have I been sent here? How am I fulfilling my Creator's designs? What good am I doing to others who are weaker or less fortunate than myself? These are serious and important questions, and he is a trifle with his own life's issues who never puts them to himself or seeks an answer from his own heart. Look towards your death-bed, look towards the grave, it will put you in mind of these matters, and recall you to staidness of thought. The Scriptures are full of such injunctions. If it is seemly and right and good to obey these and "be sober," it is wisdom to give our thoughts frequently to the subject of death, for this will produce a tone and gravity of mind which nothing earthly can create.

Reflection on death has a great tendency also to deter from sin, that abominable thing which God hates. "Surely in vain the net is spread in the sight of any bird," for natural instinct will lead it to shun its evident doom. If a man often dwells on the fact that death is the wages of sin, he will surely be more or less deterred from committing that which is followed by such an awful consequence. Will a man rush up the side of a volcano when he sees the livid lava streaming down to meet and destroy him? Will a consciously guilty culprit enrage the judge who sits on the bench before his eyes to try him? True, men are often more foolish than any bird, and deliberately walk into the net which is spread in their sight. True, they often, as if impelled by a demon, rush into the very jaws of destruction though standing wide open in their presence. True, they often,

with an infatuation which no metaphysics can explain, do what they know will turn their righteous judge against them. Yet they must be in some degree held back from the commission of evil by reflecting on its fearful results. In turning the mind upon the separation of soul and body it naturally advances a step farther to contemplate the state of the immortal creature before the bar of God. There it appears naked and alone to give an account of its deeds done in the body. No apology for past misconduct now avails. No hypocritical scheming can now conceal its actual character. It is not man who is judge now. It is the omniscient One, and "will not the Judge of all the earth do right?" Now is experienced the full import of the Apostle's startling words: "It is a fearful thing to fall into the hands of the living God." The mind fixing itself on such a scene as this will, if not already becoming incapable of serious thought, conceive a terror of sin which will greatly aid it against temptations to evil. Moses was right when he prayed for his people: "O that they were wise, that they understood this, that they would consider their latter end."

Gujarat.

R. A.

Epitome of News.

SATURDAY, JULY 1, 1871.

—One who has been serving on a jury in the High Court writes to the *Times of India* to complain that jurymen are not served with brandy *gratis, ad libitum*. This illustrates what the leader in the *Saturday Review* was lately calling attention to, the extent to which the drinking of spirits was now becoming habitual among business men. "One of the Twelve" evidently regards brandy as a necessity of life, to be deprived of which for a few hours is a great injustice. Without intending an offence, we cannot but pity the man to whom brandy is a necessity. There is surely a more excellent way.

—*Times of India*: "There was yesterday a very numerous attendance of Justices of the Peace, who were presided over by the Hon. Mr. Scoble, the Chairman of the Bench. Punctually at the appointed time, the meeting was opened, and Mr. Forbes proceeded to expound his proposal, which he did in a long, eloquent, and effective speech. He divided his subject into three parts or complaints—first, that there was a most oppressive municipal taxation; secondly, that there was a most extravagant municipal expenditure; and thirdly, that the present state of the law which fixes the relations between the Bench and the municipal executive was so very unsatisfactory that the Bench was entirely powerless to check either of these evils; and each of these points he illustrated with the stern and inexorable logic of facts all marshalled in battle array."

There were some amendments, and after discussion the Bench adjourned to Wednesday next.

—The Calcutta Society for the prevention of cruelty to animals, offered a prize of Rs. 100 in 1864, for the best collar or harness for draught bullocks, but the prize has not been yet awarded. The massive yoke now placed on the neck of a bullock is most burdensome and sometimes wears away the skin till blood comes. The *Bombay Gazette* recommends the formation of a similar Society here.

—Referring to recent experiments at Chatham, Shoeburyness, and elsewhere, the *Globe* says they "all lead to the conclusion that if Jack ever fights again, he is likely to have a very ugly time of it. Naval engagements have, however, gone out of fashion, and hostile ironclads show a desire to steer clear of one another. So numerous are the devices specially designed to blow him up from below, to blow him down from above, and to riddle him sideways, that the sailor will probably either disappear altogether or take to the shore. Trials at Shoeburyness have shown that ship's decks, even when plated with iron $1\frac{1}{2}$ inches in thickness, are not proof against large Palliser shells; and that the sides of most ironclads at present afloat are perfectly vulnerable at 1,000 yards distance when attacked by modern heavy ordnance. True, the latest Admiralty pet, the *Thunderbolt*, has proved a little too much for Big Will, but must undoubtedly yield to the caresses of the Woolwich Infant. The shells of the latter when filled with picric powder, glyoxiline, lithofractur, or some other compound, will act like mines, and sink, burn, and destroy to an extent hitherto unknown. On the whole, with Big Wills,

Infants, pebble powder, compressed gun-cotton, detonators, Whiteheads, Harveys, ground-electrical, self-acting and mechanical torpedoes, the sailor is in a very 'parlous state,' and should lose no time in looking his difficulties in the face and seeking a remedy for them.

—The Rev. R. Easum, Kirkee, has been appointed acting Archdeacon.

—Mr. H. H. Avron, Superintendent of Sailors' Home, was found in a dying state in a train that arrived from Tanna on Thursday evening, was taken to the hospital, and there died.

—*Star of India*: "If ever there was a political movement founded upon reason and upon the needs of the people, it was that of the Federalists or Communists of France. Every republic which has succeeded has been Federal in character."

Successful confederations have generally been made by the concurrent action of the different bodies embraced in each, not by one city or district forcing its views upon the others.

—*Pall Mall Budget*: "In compliance with a telegram from Cardinal Antonelli, Monsignor Chigi has requested the Government of Versailles to authorize the hoisting of the French tricolour over the Vatican, so as to place the Apostolic palace under the protection of France, which, by the extra-territoriality granted under the guarantees, the Pope is at liberty to do. If the French Government consent to this proposal, the Vatican will virtually become French territory, and the Pope will disband the Palatine guard, which the Pontifical Court has come to distrust. The Palatine guard is equally odious to the Romans and the Italians."

MONDAY, JULY 3.

—By Indian telegraph; Simla, July 2: General Feramor Khan was murdered in his tent on the 16th June. Suspicion has fallen upon Aslum Khan. The Ameer has appointed Daud Shah to succeed Feramor Khan, and has sent Meer Akhor Ahmed Khan to reassure Yakub and bring him to Cabool.—Yakub Khan started for Cabool on the 9th June to seek reconciliation. He advanced nine marches, and halted for safe conduct from the Ameer.

—Several persons who took part in a *suttee* case at Ghazee-pore have been tried and sentenced by the Sessions Court. Two sons-in-law of the *suttee* were sentenced to five years' imprisonment, and the *prohit*, or priest, who performed the religious observances for her, to imprisonment for four years. The priest's sister turned Queen's evidence.

—The famished Persians have taken to bread made from grass. A specimen of this bread has been sent to Bombay.

—The question of law raised in the case of Robinson, the Asseerghur murderer, having been decided against him, he has been sentenced to be hanged.

Picking, the man who was with Robinson when he murdered the Native, has been acquitted.

—Sheik Moorad Hussein Ali has been sentenced to death for the murder of Asha, a courtesan, in Duncan Road.

—Under orders from the Secretary of State for India and the Governor General of India in Council, one brigade of Royal Horse Artillery and one brigade of Garrison Artillery will be broken up.

—A paper was picked up on the 8th May on the shore near to Shediac, on the south-east coast of New Brunswick, bearing the following:—"March 21, 1870.—City of Boston—Ship sinking; over half-full now. Good-by all. Look after my boy. Be gone in two hours—Thompson." There were two passengers of the name of Thompson on board the ill-fated steamer when she left Boston—one John Thompson, a cabin passenger, from Halifax; the other William Thompson, a steerage-passenger, from New York.

—Mr. Avron died from apoplexy. He injured himself by exposure to the sun two years ago in seeking to recover the bodies of some wrecked men at Bassein, and was lately affected with paralytic symptoms. He was highly esteemed in this community.

—M. of the *Friend of India* says that Cluseret "was a Fenian, and is now known to have been the prime agent in the attempt to blow up the Clerkenwell prison some two years ago, to obtain the release of the Fenians incarcerated there, and whom the Police have never been able to discover."

TUESDAY, JULY 4.

—A friend at Ahmednuggur writes as follows: About two weeks ago I saw a new thing in the heavens. An arc of a rainbow, about 5 p.m.,

appeared between the sun and the zenith. If continued it would have formed a circle round the zenith, perhaps 40° in diameter. I had never seen this phenomenon before, a rainbow between myself and the setting sun. There were a few light cirrus clouds in the heavens on which the bow was projected. No rain had fallen.

—An article in the *Times of India* describes in detail what is being done in this presidency under the Educational Department, towards giving a systematic vernacular training to native women teachers. In the Poona School, under Mrs. (assisted by Miss) Mitchell, there are 24 pupils, 11 in the first class receiving each 8 rupees a month, and 10 in the second receiving each 7 rupees. Some are widows; the majority are married. There is a model or practising school of 50.

—A characteristic letter from G. B. appears in the *Times of India*. He writes from somewhere near Boulogne: "And it was here that we read from hour to hour of the apocalyptic woes poured out on Paris; apocalyptic spectators of them! and that those around me gave free vent to the fiendish exultation with which standing afar off they beheld her torment and her plagues! I have restrained myself from using the language of the Bible in what I have written, but in its language only can a true account be given of the last week in Paris and its reflection on the country round. And when you have read all about it from telegrams and special correspondents, to rightly read it all you must turn to the Prophets and the Book of Revelation, ch. xviii."

—And yet, before he gets through, he calls the attempt of the Communists to destroy Paris a great patriotic act, compares it to the immolation of the Hindu widow on her husband's funeral pyre, and asks: "What are the treasures of the Louvre, still intact, to faithfulness to ideas, the faith in which France, whilst she was France, lived and moved and had her greatness?"—Alas, poor faith! how is the noble word prostituted and made to do duty for its opposite.

—Simla telegram: Cabul news to the 26th July states that Aslum Khan and his brother, Mahomed Kissam, have been forwarded to Candahar under a guard of two rissaldars.—The Ameer ordered their respectful treatment.—Suspicion of Aslum Khan's complicity gaining ground in durbar army which continues steady under Alum Khan.

—*Times of India*, Bushire, 19th: Cholera has entirely ceased in Bushire and its neighbouring villages, owing, as it is supposed, to the destruction of the germ, by the excessive dry heat usual at this season. Cazoroon, however, is afflicted by a second visit from that dreadful scourge, which has also made its appearance in Behbahan. I also hear that in its northward course from Shiraz it has already reached Teheran.

—Ghuttuf is reported to have surrendered to the Turkish expeditionary force, whose efforts are now supposed to be directed to the subjugation of Bahrain.

The wheat crops in the Dashtustan districts have disappointed even the gloomiest conjectures. Consequently, starvation is increasing.

—*Overland Mail*, June 9: Greater interest has been taken in the Tichborne trial this week than in any other subject, home or foreign.

Paris has rapidly resumed its wonted aspect. Trade and traffic are restored.—The obsequies of the hostages—the Archbishop of Paris, Archdeacon Surat, l'Abbes Deguerry, Becon, and Salalier—were celebrated with unusual pomp in Paris on June 7.—By the changes in the French Ministry M. Leftanc is made Minister of Agriculture; General Cissey, Minister of War; and M. Lambrecht, Minister of the Interior.—Paschal Grousset and Aubrey, an agent of the "International Association," have been arrested. The arrest of Rossel and Courbet is also reported. Felix Pyat has evaded pursuit at present.—*La Verite* estimates the recent destruction of property in Paris at eight hundred millions of francs, and merchandise in addition to the extent of sixty millions.—The trial of Assi and other prominent members of the Commune has commenced; Rochefort's trial is postponed.—An ex-Anglo-Indian officer is said to be gravely compromised in the Paris insurrection; some twenty other British subjects are said to be involved.—The elections of the Duc d'Aumale and Prince de Joinville have been declared to be valid by the National Assembly by 448 votes to 113.—Compulsory military service for all Frenchmen has been adopted as a first principle by the Commission on the Reorganisation of the French Army.

The Dissenters' Burial Bill has made some progress in committee.—A sharp contest is expected for the representation of Westmeath, in place of the late Mr. Pollard-Urquhart.

Amongst the deaths recorded this week are:—Lord Elibank; Hon. F. Byng; Sir J. Rudsell, K.C.M.G.; Sir J. Bolt; Mr. Vincent Scully, late M.P. for Cork; Mr. Pollard-Urquhart, M.P.; Lieut.-Gen. R. B. Burnaby; Major D. G. Freer, late 17th Regt.; Major H. Lavie, Bombay Retired List; Capt. S. Wyatt, R.A.; and Capt. S. G. A. Thursby, late Royals.

—*Asiatic*: The Tichborne case continues to occupy the Court of Common Pleas week after week, and at its present rate of proceeding may last for a month longer at least. It will not be surprising, however, if the case should break down, as each day in which the Court has sat lately it has had to adjourn in consequence of the illness of the plaintiff. The Solicitor-General, who, we must say, is acting the part of an Old Bailey practitioner to perfection, is subjecting the would-be Sir Roger to such a rigid cross-examination that he repeatedly loses his temper, so much so that he broke out on one occasion, charging the Judge with being prejudiced against him. The most startling point of the evidence, so far, has been where, pressed hard by Sir J. Coleridge, the plaintiff declared that he had seduced his cousin Miss Doughty, now Mrs. Radcliffe, who was herself sitting in Court at the time, and is one of the witnesses for the defence. The case, take it altogether, is one of the most extraordinary in the annals of our law courts; and Judge, jury, and counsel may all be expected to give in from sheer exhaustion if it be much further prolonged. If the claimant be an impostor, he has certainly managed to give and produce evidence of a very extraordinary nature, and which must be not a little puzzling to those who are sitting in judgment on the case to reconcile with the theory that it is all manufactured. It is impossible, however, for any one to form a safe opinion until the case for the defence has been heard.

The pacification of Paris is more apparent than real, judging by all that correspondents tell us. Terrible slaughter at the late barricades, and such wholesale executions as those which are now making General de Gallifot so conspicuous among the Versailles commanders, have not, it is said, subdued the Socialists sufficiently to render the withdrawal of the army safe; and the crowds that turned out to witness the funeral of the martyred prelate were only a threatening or sullen aspect.

Paris, 9th: The Prussian troops which formed the first line around Paris are proceeding towards Germany, and have been replaced in their cantonments by the second line, the positions of which are not re-occupied.—One hundred and fifty sham firemen were executed yesterday at Versailles.—The commander of the 19th Army Corps of Paris has issued a notice, stating that the surrender of arms has been slow, and the last delay has expired. The military authorities will, therefore, treat the offenders with severity. Active searches have been made in the Rue St. Honore to-day. A general disarmament will also be effected in the Provinces, especially in the great cities.—The courts-martial at Versailles will try the prisoners exclusively for offences against the common law, and will not consider them as political offenders.—Sixty thousand persons have arrived in Paris by the Great Northern Railway since Saturday.—The state of things in the army continues to give alarm. The privates and non-commissioned officers are in favour of a constitutional monarch, the higher officers are Bonapartists. There is thought to be some danger of the army breaking in the hands which would use it, as it broke on the 18th March. Cohesion does not exist in the army, and ordinary discipline is barely sustained. Emmissaries have begun to tamper with the men.—There is great poverty and distress in Paris. Thousands of families have lost all their furniture, and many others have lost their houses. There are 15,000 families in utter destitution, their bread-winners being killed or among the prisoners at Versailles.

—*Times*, Paris, June 1: "The orders have been found, signed and countersigned with all due formalities, for 'setting on fire the Quartier de la Bourse,' and there is no reason to suppose that the ruffians who deliberately consigned to the flames one mass of houses full of innocent women and children, merely because it contained people politically opposed to them, would hesitate at sacrificing another—or, indeed, for the matter of that, of burning down all Paris. From this fate Paris was saved by the soldiers at the risk of their own lives, and certainly they have some right to expect Paris to be full of gratitude, even after the danger

has passed away. Instead of this, they begin to find sulky looks, and salutations the reverse of cordial. The Parisians don't, at the bottom of their hearts, like the 'Versaillais' who have delivered them. It is true that they liked the Commune still less and feared it more, but then the Commune, dead and buried, is past all hatred and fear. The 'Versaillais' remain with nothing left to counterbalance the dislike and distrust long felt towards them."

M. Thiers (in the National Assembly) explained how it was that he was a Republican. He said that, for 40 years, he had striven to procure for France a constitutional Monarchy, such as exists in England, and declared that he found greater liberty existing in London than in Washington; but the French Princes had not always understood the conditions of that state of things. They ought to comprehend that a Constitutional Monarchy is in substance a Republic, of which the President is hereditary. (Cheers.)

M. Thiers deplored the immense misfortunes attending revolutions, and added, "France will rise up again if we are wise; but it is necessary that we should be thoroughly wise in consequence of our actual position as we can no longer afford to commit errors." He recalled the fact that it had been decided at Bordeaux to set aside all questions which could have divided the country, and further said, "I have accepted the Republic as a deposit, and I will not betray the trust."

M. Thiers then related that all the cities of France had sent deputations to complain that the National Assembly wished to get rid of the Republic. "I replied that it was false, and I praised the Assembly, adding that the deputations were unjust, and that the Assembly was more liberal than myself." The deputations replied:—"We believe in your honesty, but after the victory you will not have the same control over the Assembly." "I retorted that I thought the Assembly would continue to have the same confidence in me, but that I should resign in case the safety of the Republic should be threatened. In this manner I have quieted their apprehensions, which might have been a cause of great danger, and had I not made those replies, the tranquillity of the provinces might have been disturbed."

He went on to relate how he thought he could, without being inconsistent with honesty, propose the abrogation of the laws of proscription, the Orleans Princes having pledged themselves not to take their seats in the Assembly, so as not to justify the fears which had been entertained.

—At Ahmedabad, June 30, Muggun Foolchund and Hurcooverbhai paid the extreme penalty for the murder of Ghirdhur, the consort of the latter.

—Walker, Harrington and Harvey, acquitted last week on the charge of murder, have been tried for sheep-stealing and acquitted!

WEDNESDAY, JULY 5.

—*Indian Public Opinion*: "Nine men were struck down by sunstroke in the Lahore Central Jail. They were all quite insensible, and only able to breathe in that thick stertorous way peculiar to the ailment. The superintendent, Dr. Lethbridge, had them laid out in a row on the cool floor of the hospital, and there watered them copiously and continuously for five hours by means of sponges with mussocks, before much improvement was perceptible. Every man recovered."

—Telegram, Madras, July 4: Two officers of the 21st Fusiliers, Frere and Lambert by name, have been shot in a serious affray at Bangalore, with the family of the Manager of the Judicial Commissioner's office.

—*Bombay Gazette*: We learn from Baroda that Bhow Scindhia, Dewan to the late Khunderao Gackwar, has been sentenced to two years' imprisonment by H. H. Mulharao, and his property, consisting of cash and jewellery of the aggregate value of about four lakhs of rupees, has been confiscated.

—H. H. the Maharajah Scindia is expected, here the end of this week.

—Four Italian musicians have been killed by a landslide at Simla. They were in a bullock cart, the eldest and the father walking in front. Just as they came under Prospect Point, says the *Pioneer*, an immense mass of earth and rock fell directly on the cart, crushing the four poor creatures within to an instantaneous death, and breaking the driver's leg. The bullocks were uninjured, as were the father and eldest brother, whose misery at the catastrophe which they almost witnessed may be imagined. It so happened that Lord Mayo, accompanied by Captain Grant, A.D.C., were on Prospect Hill at the time, and hearing the crash

hurried to the scene of the misfortune, and assisted to extricate the bodies of the victims.

—*Times* correspondent: "A document which was found upon Delescluze after his death leaves little doubt of the important part which was played in *extremis* by this King of the Jacobins, and of the special character which the Committee of Public Safety had assumed. This document, very valuable as an item for history, says:—

'Citizen Millière, at the head of 150 fusée-bearers, will set fire to the suspected houses and public monuments on the left bank. Citizen Dereure, with 100 fusées is to act in the 1st and 2nd Arrondissements. Citizen Billioray, with 100 men, is to take charge of the 9th, 10th, and 20th Arrondissements. Citizen Vesinier, with 50 men, is specially charged with the Boulevards, from the Madeleine to the Bastille. These citizens must concert with the commanders of barricades to ensure the execution of these orders. Paris, 3 Prairial, An 79.'

This document is signed by the members of the Committee of Public Safety, at the head of whom stands the name of Delescluze."

Times of India: "The Mahomedan community are suffering greatly more in Yezd than the Zoroastrians; but providentially the city of Yezd has been temporarily relieved from famine by the arrival of a large quantity of corn from Aragu, talooka Isphan."

No relief has been afforded to the towns of Shiraz, Karan and Khorasan.

—A vernacular paper in Marwad says: "The amount of dishonesty and fraud practised in British territory is astonishing. This is owing to very strange laws. Any trader purposing to become insolvent, has only to make over his whole property to his son or a friend, and so defraud his creditors and remain safe himself. This is not so in Native States; there a son has to pay his father's debts, and an insolvent is not allowed to put on his turban unless he pays the last pie to his creditors."

—Michael Morton, a European, was charged before the High Court with having assaulted Khudabux Bhudukhan at Ghudmunara, on the 25th January. The prosecutor was a labourer in the employ of the G. I. P. Railway Company, and the prisoner was the overseer of a contractor. The prosecutor went to the prisoner's Bungalow to get some arrears of money due to him, upon which the prisoner struck him several times with his fists, and hurt him very much, so that he had to be taken to the hospital, where it was found that one of his ribs was broken.

—Robinson, under sentence of death for killing a native near Asseerghur, is a Roman Catholic.

THURSDAY, JULY 6.

—Ibboo Shahboodeen has been sentenced by the High Court to be hanged for the murder of Imam Khan in the Chuckla. He had in his keeping for some years a prostitute, who latterly became acquainted with the deceased, of whom, therefore, the prisoner was probably jealous.

—In Madras a Hindu caste lady delivered a lecture in Telugu. The subject of it was 'Human existence,' a rather large subject, but she does not appear to have entered upon it, having occupied all her time in proving that it was usual in 'the good old times' for Native ladies to teach in public.

—Another letter from Father Hyacinthe appears in the *Gaulois*: "Human dignity, law, and liberty, the civilization of the two worlds, have been outraged and trampled upon by new barbarians amidst the bloody streets and burning monuments of Paris. In vain do the men of March 18th pretend to represent two political ideas which would be just if confined within their true limits—the idea of that Commune to which M. de Bismarck did homage in the Reichstag on May 2, and the idea of the moral and material regeneration of the working classes. They have compromised these causes by most unacceptable exaggeration, and by the odious means they have made use of. They would have realized the triumph of their cause at the expense of the national unity, and on the ruins of social and religious order. They were a party of assassins, incendiaries, and atheists, but so great a party, that they were, or at least appeared to be, a people. And what is a people without God? Sages have endeavoured to describe them, but the facts we have just seen reveal what such a people is with a reality which defies words. The demonstration of what social atheism is, has been complete. Providence allowed it for an hour to disport itself on the greatest theatre of the world; to revel in its orgies, and perform the most terrible of dramas. But is this people alone guilty, and is cannon the only remedy? Beware of that easy

and fatal illusion which would deprive us of the fruit of the dreadful lesson. Mr. Gladstone once said, 'The nineteenth century is the century of the working classes.' And in point of fact the question of the working classes pre-eminently occupies the attention of the statesman and the man of science, and our society will never know peace till it is solved. The Second Empire thought much of this question, but it dealt with it too much according to the traditions of the Roman Cæsars, *panem et Circenses!* The Second Empire looked only to material ameliorations, and even in that point of view it did not take the best means; as, for example, when it forced public works in the great cities, especially in Paris, stripped the fields of hands, and congregated populations which lived apart from the normal conditions of family religious influences, and consequently of morality. What should have been done was to think of that popular instruction which is universal among our neighbours beyond the Rhine, and which, at least as much as her military organization, is a source of strength to Germany. An attempt should have been made to heal those two sores which eat into the entrails of our people—the prolonged celibacy of soldiers, and the legal prostitution of women. Above all, a better example should have been set in high places. And the Church herself has not done what she ought to have done for the practical solution of this terrible problem. The Temporal Power and the Pope's Infallibility distracted the thoughts and efforts of those who preside over the destinies of the Church at a moment unparalleled in its history. Instead of the promises and teachings of the Gospel to the disinherited of this world, the Church in the noisy echoes of the press, and sometimes even by the mouth of its bishops, treated matters of bitter controversy about the Pope-King, the dogmatism of intolerance, and the canonisation of the Inquisition. I do not calumniate the political and religious regime that we have submitted to for more than twenty years, and which is summed up in these two words—'Scepticism at Paris; fanaticism at Rome.' I do not calumniate, I do not even accuse, I narrate."

—One of the prisoners in the Wahabee case has been discharged. The trial of the others is proceeding at Patna.

—The accomplice of the pretended magicians who got Rs. 525 from a Banyan on the pretext that he would bring him up treasure from the earth, has been tried and let off simply because the charge was not framed rightly.

—*Star of India*, Rajkote, July 1: "The Rev. Robert Gillespie, who was lately fined Rs. 10 by the Station Magistrate, an account of which I sent you in former communications, received a reply from Government to the appeal he submitted against the proceedings adopted against him, in which they have decided that the *fine*, having been wrongfully inflicted, it should be returned, and they also annulled all the proceedings. Following is an extract from the Government Resolution:—

'In reviewing the case it does not appear that there was any actual illegality in the proceedings of Mr. Krishnajeeluxmon. As however he had no jurisdiction to make the preliminary inquiry into a charge against a European British subject, he would have exercised a wiser discretion if he had, in the first instance, referred the complainant to Colonel Anderson or some other Justice of the Peace then in Rajkote. Looking also to the general circumstances of the case there is an appearance of unnecessary harshness in the measures adopted by the Magistrate to obtain Mr. Gillespie's attendance. Thus the summons was made returnable at 1 P.M. of the same day; and a warrant of arrest was issued shortly afterwards, although the Magistrate was aware that the defendant had made a reference on the subject to the Political Agent. The complainant appears indeed to have declared that the matter was emergent ("complainant expresses her fear lest delay might lead to the loss of her object") but there is nothing in the facts disclosed to show that there was any urgency in the case."

—*Madras Times*: "We regret to have to record a painful circumstance, we were about to write tragedy, which has been reported to us as having occurred last Saturday evening at Bangalore. As we have heard the story, it seems a young officer of one of the European regiments stationed there, was invited by a fair one, to whom he had been over-attentive, to meet her at her house, and accordingly did so. He was then set upon by some male friends of the young lady and cruelly thrashed; he swore vengeance, and proceeded, as soon as he was sufficiently recovered from his beating, to execute it. This retaliatory expedition

was some days subsequent to the first encounter, and the young officer was upon this unfortunate occasion accompanied by three friends. Arrived at the house, he called out or was met by an elderly relation of the fair one, and between these two, first an argument and subsequently a tussle of some sort seems to have taken place, when in response to a cry for assistance from the older man, some young men issued from the house armed, and deliberately shot the officer; his friends rushing to his assistance were likewise fired upon and two of the four were most seriously wounded. One officer, we are told, received the contents of a fowling piece discharged within a few yards of him full in his side, and lies in a dangerous state, little hopes being entertained of his recovery; the other is shot in the knee, and amputation of the limb is looked upon as inevitable."

—The Berlin correspondent of the *West-Zeitung* describes the Memorial Medal to be presented to the Germans who took part in the recent "Campaign":—"On the rim of the medal are the words: (Made) Of Captured Cannon. On one side of the medal there is a heraldic W. with the Imperial Crown and the legend—'Gott war mit uns: Ihm sei die Ehre'—God was with us; to Him be the Honour. On the other side is the Iron Cross, with the dates 1870-71."

—Colonel J. T. Barr, Resident at Baroda, has informed Government by telegraph that the Ranees of the late Guicowar was delivered of a daughter, at 10 o'clock on the forenoon of the 5th instant. This secures Mulharao's succession.

—The *Times of India* says a project is on foot for organizing an expedition from Bombay to the Diamond fields.

—Deaths last week, 279.

FRIDAY, JULY 7.

—The Parsees are proposing to render honour in some way to Mr. Merwanjee F. Panday, who spent 10 lakhs on a sanitarium in Colaba, and a dhurmsala in Girgaum for the use of Parsees.

—The people of Akyab want a railway to Calcutta.

Miscellany.

—A home paper says: The Chaplain General to the Forces, the Rev. G. R. Gleig, has issued a circular for the guidance of army chaplains in consequence of the recent decision of the Committee of Privy Council in the matter of vestments, and in regard to the position of the officiating minister at the celebration of Holy Communion. The Chaplain General says: "I must now require you to abstain from turning your back upon the congregation when you consecrate the elements. Place yourself on that occasion at the north side of the Communion table, so as to face the south, and be very careful that no one shall be able to charge you with breaking the law in this matter, even in the most minute degree. Many of us may regret the necessity thus imposed, because the position in front of the table was certainly convenient. But of all men living we are most bound to obey the law, and I cannot doubt that you will render to it in this respect the same measure of implicit obedience which I shall henceforth render to it myself."

—The Bishop of Ripon at a recent anniversary meeting said: "The fact why so many belonging to a particular party in the Church of England had one after another fallen into the snare of Popery was thus explained: they set out (by putting the Church in the place of Christ, by giving more honour to the Church than to Him who was the Head of it, and so they had fallen into a state of delusion, under which they believed in it. He recommended the study of prophecy to those who desire a true and comprehensive view of Popery. His study of Romanism led him to believe that that system would exist till the coming of Christ, manifesting in all probability a more deadly hatred to the truth of God's Word, and a more fierce and intense opposition to those who held that truth even than it did now. They knew, however, that truth would ultimately prevail, and error and false doctrine be destroyed."

The Rev. Dr. Cumming spoke at the same meeting:

"For several years previous to 1870 the Pope frequently assured those about him that a great catastrophe was drawing near that would change the political aspect and moral condition of the world. It would be a great international conflict

in Europe, which would result in a Romish revival of incomparable splendour. It would be a thunderstorm poured down on the head of the wicked. It would be a war against German heretics by France. Heretic Germany would be crushed, and the Pope, armed with infallibility, would be ready to vindicate his claim to regulate and direct Europe. It was in this expectation that the priests in Paris impelled the Emperor, by the action of many influences, to hurry on the war—assured as they were of the success predicted by the Pope. It was unnecessary to state that all the Pope's prophecies had been disappointed. But it might be asked, how could the Pope anticipate the war that actually took place? The answer was found in the confessional. There it was known and whispered and looked for with delight, and inspired by what they learned there, the voices of the priests were loud and frequent on the streets of Paris, 'à Berlin.' The speaker showed that the Ecumenical Council, inaugurated to deify the Pope, had resulted in his destruction, and that a succession of catastrophes, amid material storms and portents, had descended on the Papacy, which it was not credulity but sound interpretation of events to allege were Divine judgments on the Apostacy. Spain, Italy, Austria, and Bavaria, were in succession rent from the Tiara. Great Protestant Powers had come to the front, and the nations that now led the world were England, Germany, America, and Russia—powers at least hostile to Rome. The speaker then noticed what he would call no more than a remarkable coincidence, the following numbers:—

Number of fathers who voted in favour of infallibility	533
Number in favour of, with modifications ..	62
Number neutral	70
Pope's own vote	1

Total.....666

He then read the passage in Revelation xiii. 18, 'Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore and six.' (666.) He next showed that the Ecumenical Council was most suicidal. It laid bare before the world the discords and divisions and manoeuvres and crooked policy of the Papacy as Rome's bitterest enemies had never done, unearthed long-buried scandals and forgeries, and proclaimed to the world what had heretofore been only whispered in corners, infamies and squabbles, curses and contradictions, the very mention and names of which were judgments on Rome. He believed with the excellent and ever-consistent prelate who had addressed them, that the Great Apostacy would be destroyed by the personal appearing and return of the Son of God, but at the same time he could not help construing recent Roman catastrophes as the beginning of that end. But in one course all united. It was now above all obligatory on Protestants to make an effort to rescue from the impending ruin all at Rome who were not of Rome, and yet did not see it their duty to escape from her."

—*Christian Weekly*: You remember, I am sure, our mutual friend, Deacon Douns, and I do not believe you would guess that he was ever troubled by scepticism, unless you happen to have heard him tell the story of its cure.

"When I was a young man," said he, telling the story to me, "I was, or thought I was a great sceptic. I was thoroughly posted in sceptical literature, and thought I could tackle any divine on theology; did tackle them, too, pretty often, and was always pretty well satisfied with the result. One day I went to hear Dr. B. preach. There was an inquiry meeting after church. I stayed; I was not altogether easy or comfortable, and I flattered myself that I really wanted to be a Christian, but that the creed was in my way. When Dr. B. came to me with the inquiry, 'Well, young man, what can I do for you?' I stated my difficulty at once.

"I would like to be a Christian, doctor," said I, 'but I can't accept your doctrine of the atonement. I can't see how one man can suffer for another, or how there is either justice or mercy in punishing the innocent for the guilty.'

"There is something a great deal more important for you, young man, than to understand the atonement," said the doctor.

"How is that?" said I; "I thought, the atonement was the fundamental doctrine of the church."

"So it is," said the doctor, "but life is more important than any doctrine. Thou shalt love the Lord thy God with all thy heart, and soul, and strength. Do you do that?"

"N-no," said I. "Thou shalt love thy neighbour as thyself—as thyself," repeated the doctor, with emphasis. 'Do you do that?'

"N-no," said I. "Very well," said the doctor, 'begin—change your life, change your heart; stop living for yourself; live for God and humanity.'

"But the Christians don't do that," said I.

"Never you mind the Christians," said the doctor. 'Take care of yourself. My word for it, you won't give the experiment a fair trial for a week, without coming to the conclusion that you need an atoning Saviour, an inspired Bible, and a divine living power working in your heart and life, revolutionizing the one and remodelling the other.'

"It was the first argument," said the deacon when he told me this story, "that I ever met, for which I had no answer. I did try the experiment, and I have never had any difficulty about the atonement since."

—The *Athenaeum* has the following notice of Prof. Tyndall's "Fragments of Science for Unscientific People:—

Most of the contents of this volume have already come before the public, either as articles in reviews or as lectures. They are from the nature of the case disjointed, and several of them sometimes cover the same ground. These essays, we are told, in the preface, are the outcome of a desire "to extend sympathy for science beyond the limits of the scientific public." We are further told that the author, without veiling his convictions, has endeavoured "to exclude every word that could cause needless irritation." It is undoubtedly true that Prof. Tyndall has abstained from any irritating words, but it is equally true that the whole spirit of the work is (of course unintentionally), more fitted to waken the antipathy than educe the sympathy of many, at any rate, of the cultivated members of the "unscientific public."

The essays themselves are of two classes, some purely scientific, some intended to enlist sympathy for science. Of the former we cannot speak too highly; they are clear, terse, philosophical, and give a most fascinating insight into the latest truths of molecular physics: in these subjects Prof. Tyndall speaks with well merited authority, as a master

thoroughly skilled, thoroughly impartial. In the latter he speaks far too often as a propagandist, assuming antagonists, whom, in most cases, we can not but consider mythical, and substituting inflated rhetoric for the simple expression of earnest feeling. We really do not see any just grounds for the opinion, clearly held by Prof. Tyndall, that the members of the religious world in general, and the clergy in particular, are the natural enemies of the investigators of natural phenomena. We admit that religious people have often clung to theories after philosophers have shown them to be untenable; but this was simply because the people were ignorant, not because they were religious. At the present time we doubt not that the clergy, even Prof. Tyndall's pet aversions, the country clergy, are as far advanced in physical science, and as willing to admit its teaching, as the surrounding laity. The history of Faraday's career must convince us that a religious life and one in the highest sense scientific, may be led by one and the same individual. The two things—religion and science—are essentially distinct, and we fail to appreciate an attempt to undermine the one as an advantageous means of extending sympathy with the other.

Prof. Tyndall having apparently divested himself of the ordinary beliefs, envelopes himself in a kind of iridescent haze, whence proceed oracular utterances concerning "awe," "reverence," "love," and the like, terms so frequently reiterated that they become a "tale of little meaning, though the words be strong." Natural science gains no sympathizers by the use of swelling words. Apart from this again, we think it loses many among earnest thinking men by the affectation of jocularity and, if we may venture so to call it, overgrown boyishness assumed by so many of those who desire to increase the number of its votaries. From this rollicking jollity, Prof. Tyndall, notwithstanding his "awe" and "reverence" and "love," is not altogether free: it urges him to concoct words new, strange, uncouth; and projects him once or twice into sentences fearfully and wonderfully made, wholly beyond the pale of syntactical law. Nothing whatever is gained by importing even an air of flippancy into the prosecution of scientific studies, while many intelligent cultivated persons, whose sympathy is most to be desired, must be thereby repelled. Science is a serious, noble pursuit, and sympathy for it will be more surely evoked by the purely scientific articles

in this volume than by those more especially devoted to its advocacy."

—The *Advance*: "There must be some useful and spiritual element in a liturgy, or truly Christian people would not value it so highly as we know that they do. So far as we can judge, the attractions are in the variety, copiousness, beauty, dignity and devoutness, of the prayers; in the participation of the people by responses, by alternate reading of the psalms, and by audible union in the recitation of the Apostles' Creed and the Lord's Prayer; in the habits of reverence and decorum cultivated: in the protection accorded against the evils of an entire dependence upon the thoughts and words of the minister; in the feeling of unity with Christians elsewhere, who use the same service; in the ability to read over the service at home, if detained from church, or if situated where there is no church; in having helpful forms for family use; in the sacred and powerful associations which cling to some of the forms which have come down through the ages freighted with the experiences of the saints, and which soon, also, convey personal memories of the tenderest character; and in the systematic training which is given to childhood by its steady power and ceaseless influence.

"We cannot envy the intelligence, or candour, or Christian sensibility of the man who can think over the things which we have thus merely named, and can then speak with ridicule or contempt of those who prize a liturgical worship. It doubtless has had its abuses, and it must always have its limitations. Cannot the same be said of the exclusively extemporaneous system? Like written and unwritten sermons, like choral and congregational singing, each supplements the other. Why should denominations adhere pertinaciously and blindly to either alone? What Episcopalians need is a revised and abridged liturgy, and a place for extemporaneous prayer. And, in the judgment of an increasing number, the Congregational and Presbyterian churches need a short permanent service, which shall introduce the people into the exercises, by a part in the reading, in the prayers, and in the recitation of the Apostles' Creed, and shall make the united worship of the congregation as prominent as the preaching of the minister."

—A poem entitled "The Day of Wrath," appears in *Punch*. We extract a few verses:

But since the Seer of Patmos heard, far-blown,
The trumpet of the voice that bade him write
The things that are, and things that are to be;
And in the spirit saw the heaven-set throne;
And One thereon, 'mid thunderings and light;
And in His hand a book, writ wondrously,
Sealed with the seals of judgment and of might—
Was no more dreadful sight, more awful sound
Than those which we of this time see and hear
Across our guarding moat of silver sea.
A queenly nation in a breath, discredited,
And hurled by mutual hate, distrust, and fear,
To deeper than the deepest infamy,
Tearing her undressed wounds with maniac cheer.
Clutching her own throat with self-slaughtering hands,
And, in a blatan babble Bedlamite,
Of liberty and love and brotherhood,
Through her fair city flinging fiery brands
That in her children's blood hiss as they light,
And wrap in flames, not madder than her mood,
Trophies of her old fame and vanished might.

—J. M. M. contributes to the second number of *Mountain Echoes* a notice of Sir David Brewster, from which we extract the following:

Brewster's religion was not mere Theism; it was decided, and even "orthodox" Christianity. This was not from an indolent acceptance of the traditional faith of his countrymen; for on certain minor points he continued to the end to dissent from the belief of the great majority around him. And in no sense of the word could his mind be called narrow. As his daughter, Mrs. Gordon, puts it—

"Brewster now knew, and put into practice, true, 'breadth,' that much-abused word. He had passed through the furnace of doubts and cavils. He knew the difficulties of a consistent walk as well as of a pure doctrine, and there was ever after a tenderness of judgment towards those whom he believed in error on either side. A grave shake of the head was sometimes the only way in which he showed his opinion. He could now be 'broad' even to those whose views he still held to be 'narrow'—perhaps one of the most difficult phases of catholicity."

In a short biography of Faraday, which he gave in one of his addresses as President of the Royal Society of Edinburgh, Brewster sketches a portrait for which he might have sat himself:—

"With a judgment thus sound and thus patiently exercised, he had no difficulty in answering the question 'What is truth?' among the complex laws of the material world, and he had none in answering the question as put by the Roman Governor. Like Newton, the greatest of his predecessors, he was a humble Christian, with the simplicity of apostolic times. Among the grand truths which he had studied and made his own, he had found none out of harmony with his faith; and from the very depths of science he has proclaimed to the Schoolists, that there is a wisdom which is not 'foolishness with God.'"

From a notice of Brewster's last days given by the Rev. Dr. Herdman, we quote the following words:—

"Had he no difficulty in believing all the Bible? in these days scepticism was common among scientific men. Common! alas, few received the truth of Jesus. But why? It was the pride of intellect—straining to be wise above what is written; it forgets its own limits, and steps out of its province. How little the wisest of mortals knew—of anything! how preposterous for worms to think of fathoming the counsels of the Almighty!"

"Did the Christian mysteries give him no trouble? None. Why should they? We are surrounded by mysteries. His own being a mystery—he could not explain the relation of his soul to his body. Everybody believed things they could not understand. The Trinity or the Atonement was a great deep; so was Eternity, so was Providence. It caused him no uneasiness that he could not fully account for them. There were secret things that belonged to God. He made no attempt to reconcile the sovereignty of grace with the responsibility of man, they were both true—he could wait to see their harmony cleared; they were not contrary to reason, however incomprehensible. When he found a doctrine plainly stated in the Bible, that was enough; God knew; he could depend on His word; we should not expect in this world to be free from obscurities and apparent discrepancies, and things beyond our grasp. He thanked God the way of salvation was so simple; no laboured argument, no hard attainment was required. To believe in the Lord Jesus Christ was to live; he trusted in Him, and enjoyed His peace."

We do not think that any words of ours could add force to these sentiments. We simply quote them, and leave them with our readers.

We have no sympathy with those who frown on scientific investigation. Let science be prosecuted to the uttermost. Apart from its practical applications to the affairs of life, all truth is precious. What God has made it must be well for man, as far as possible, to know.

Meantime, what we greatly desiderate in scientific men is less eagerness in rushing to conclusions from facts as yet but partially explored. Some recent discoveries in Geology have completely set aside speculations that had prevailed for years, and had been pressed to do service against Revelation. We have been distressed, at meetings of the British Association for the Advancement of Science, to see a willingness on the part of some to seize on any supposed fact that could be deemed adverse to the authority of Scripture. Very possibly this feeling may have been caused in part by the opposition of unreasoning Christians to scientific inquiry. We have no sympathy either with the Christian who sneers at science, or the scientific man who sneers at the Bible. Each of them censures what he does not understand. *Ne sutor ultra crepidam.*

In connection with this subject we may remind our readers that all the writers of the first century, except the writers of the New Testament, are marked by gross scientific blunders. Pliny abounds with them in every page. Josephus has them. The early Christian fathers cannot keep clear of the common belief of the period; thus, Clemens Romanus relates the wild fable of the Phoenix as a veritable fact. But Paul walks erect where Clemens stumbles. We know of nothing in the New Testament that perverse ingenuity can twist into the semblance of a scientific blunder.

And again, be it remembered that, so far as historical investigation is concerned, all modern discoveries confirm the accuracy of the Scriptural narrative. All that Champollion, Rosellini, Lepsius, and others have found in the temples and tombs of ancient Egypt; all that Layard and Rawlinson have brought to light from under the mounds of Assyria; all that Captains Wilson and Warren have accomplished towards what they, not wrongly, call "the recovery of Jerusalem;" every

fact that can be extracted from the very remarkable Moabite Stone which has recently come to light; all these things unite in demonstrating the strict truthfulness of the Scripture.

TELEGRAPHIC NEWS.

London, June 29th: Lord Lyveden has presented to the House of Lords a petition from 600 zemindars interested in permanently settled estates in the presidency of Fort William, in which they complain of the Duke of Argyll's despatch, which affirmed that the right to levy rates on land in Bengal for local educational purposes had been carried by the Council for India. The Duke of Argyll said that the revenues of India being insufficient for the administration of the Empire, the expenses for local draining, roads, and education must be met by local cesses. He pointed out the financial importance of the permanent settlement. The Government of Lord Lawrence and Earl Mayo had, he said, agreed that good faith would not be violated by locally taxing these parties; but he had however warned the Indian Government against proceeding too hastily. Lord Salisbury approved the Duke of Argyll's declaration, and the matter then dropped.—Prince Bismarck announces the creation of a Reserve Fund in January 1872 of 51 millions thalers in Treasury Bonds.—The Treaty of Washington has been ratified.

Paris, 29th: In the National Assembly M. Quertier has announced the result of the Loan. Four and a-half milliard francs have been subscribed, of which Paris contributed 2½, the provinces 1, abroad 1.—The grand review of the French troops took place at Longchamps to-day, in presence of the members of Government and the Assembly.—The French Loan is quoted at a premium of fs. 2-50.

London, 30th: Mr. Gregory, Member for Galway, will succeed Sir Hercules Robinson after his retirement.—The Royal assent has been given to the Indian Local Legislature and "East stock" bills.—In the House of Lords last night, Lord Hatherley moved the second reading of a Bill for establishing a Second Court, in order to clear off the arrears of Indian and Colonial appeals, and for appointing four Judges, two from Westminster and two from Calcutta. Lord Westbury thought that the number of Judges was sufficient to clear off the present Indian appeals, but Lord Romilly recommended an increase of the judicial strength of Calcutta. Lord Hatherley, in reply, said that it would be no difficulty in obtaining the services of potent Indian Judges, and the second reading was then adopted.—The House of Commons, by a vote of 324 against 230, went into Committee on the Ballot Bill.

July 1st: The Indian Finance Commission have examined Mr. Andrew Cassels, who advocated the abolition of all import and export duties, and an increase in the land tax of 10 per cent.—Mr. William Maitland considered that the opium revenue was in a very precarious condition. He advised the appointment of a Commission to proceed to China and inquire into the extent of the cultivation of the drug. He denounced the export duties, and said he believed that tea cultivation would assume gigantic proportions.—Major Champain being examined concerning the Indo-European telegraph lines through Persia, said that they had been worked at a dead loss for the last four years. He anticipated that they would pay eventually, but no preparations had yet been made to renew the contract with the Persian Government, which expires in 1872. Mr. Thornton, of the Public Works Department, had, he said, penned a minute for the abandonment or sale of the lines.

Rome, 2nd: The King arrived here to-day, and was received with great enthusiasm.

London, 3rd: Lord Bloomfield, late Ambassador at the Court of Vienna, has been succeeded by Sir A. Buchanan, whose successor at St. Petersburg will be Lord Loftus. Mr. Odo Russell has been appointed Ambassador at Berlin.—The Sanitary Commission in London has communicated with the Board of Trade, with a view to prevent the traffic in spurious tea.—The revenue of the United Kingdom for the second quarter of the year amounted to £16,875,000.—The elections at Paris yesterday passed off quietly. General Ladmirault has been appointed Governor of Paris.—The Cotton Exchange at New Orleans estimates a probable reduction of 25 per cent. in the American cotton crop.

London, 5th: The result of the French elections in the provinces proves in favour of the Republicans, mostly Moderates, only one-tenth Conservatives and Liberals being elected. Paris returned sixteen moderate Republicans and five Radicals.—The Queen has invested M. de Lesseps with the Grand Cross of the Star of India, and Generals Inglis and Jamieson, Mr. Kaye, and Mr. Maine with the Insignia of the Second Class (K.C.S.I.).—The House of Commons have passed the third reading of the Army Bill.—Mr. Grant Duff has stated that candidates, whether entering or not Cooper's Hill College, but who may have qualified themselves for its examination, will be guaranteed appointments in the Indian Engineering Service.—Mr. Fortescue, in replying

to Mr. Gregory, said that the Commissioner of Customs had no right to prevent the entry of spurious tea, provided the duty had been paid on it. The subject of giving power to the Commissioner would, however, receive consideration.—Colonel Anson announced a motion concerning the report of the Committee on the supersession of Colonels.—Mr. Grant Duff has stated that there is no objection to expediting the submission of the rules by the Indian Government for regulating the employment of Natives in the Civil Service.—The iron-clad *Agincourt* has gone ashore at Gibraltar.

PASSENGERS ARRIVED.

Per P. & O. Str. *Tanjore*, 3rd: From Brindisi.—Mr. and Mrs. Stokes; Mr. F. H. Robertson; Mr. G. G. Morris; Mr. H. Clarton, and Mr. R. J. H. From Southampton.—Mr. J. Kirk; Mr. and Mrs. Beale; Miss Donaldson; Mr. H. W. Waite; Mr. J. Todd, Mrs. Todd, son, and daughter; Mr. A. Donaldson, and Mrs. Kelle. From Suez.—Mrs. Walter Crouch, and Mrs. Resenfeld and two sons.

PASSENGERS SAILED.

Per P. and O. Str. *Golconda*, 5th: For Brindisi.—Lieutenant Colonel P. S. York; Mr. F. Molshelm; Mr. George Mackair; Mr. Wish; Mr. Bartlett Spain. For Suez.—Lieutenant Colonel E. Palmer; Captain and Mrs. Renshaw, and Major Twiss. For Aden.—Mr. John Faithful and Mr. Hajee Mahomed Hassan. For Southampton.—Mr. John Hodson; Quartermaster H. Nelson; Mr. Joseph Potter; Mr. J. Cronelly; The Hon. E. Gifford; Miss Agnes Paines; Mr. Henry Slyth; Mr. O. A. Roedel, and Mr. Remington.

DOMESTIC OCCURRENCES.

DEATHS.

WELLS—June 17th, at Ahmedabad, Tota Lal, infant son of the Rev. T. L. and Selina Wells, aged 1 year and 10 months. PROFUMO—June 30th, at Byculla, Emilia, the infant daughter of Captain Profumo, S. S. *Koisa*. MCSWEENEY—July 2nd, at the residence of his brother-in-law, Mr. Sutton, Boree Bunder, Mr. James McSweeney, Contractor, aged 40 years. NYATT—July 3rd, at Byculla, Mr. John Nyatt, aged 34 years after a lingering illness, leaving a wife and three children.

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